the other, because in the spermatic reasons caa-not be contained that which is contrary to th^m, &c.— Where, though this philosopher nia^ extend his spermatic reasons further than we do our plastic nature in this place (which is only confined to the motions of matter), yet he concludes, that there is a higher principle presiding over the universe than this. So that it is not *ratio mersa et confusa,* a reason drowned in matter, and con-founded with it,—which is the supreme governor of the world, but a providence perfectly intellectual, abstract, and released*

20. But, though the plastic nature be the lowest of all lives, nevertheless, since it is a life, it must needs be incorporeal; all life being such. For body being nothing but antitypous extension, or resisting bulk, nothing but mere outside, *aliud extra aliud,* together with passive capability, hath no internal energy, self-activity, or life belonging to it; it is not able so much as to move itself, and therefore much less can it artificially direct its own motion. Moreover, in the efformation of the bodies of animals, it is one and the self-same thing that directs the whole. That which contrives and frames the eye, cannot be a distinct thing from that which frames the ear; nor that which makes the hand, from that which makes the foot; the same thing, which delineates the veins, must also form the arteries; and that which fabricates the nerves, must also project the muscles and joints; it must be the same thing that designs and organizes the heart and brain, with such .communications betwixt them; one and the self-same thing must needs have in it the Entire idea, and the complete model or platform of the